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# THE REVIEW.

Rev. Prefect Jan. N.E. College

By ARTHUR PREUSS.

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## TABLE OF CONTENTS.

Page.

121 (1)
Notes and Remarks.
The Population of Europe. [X.]
The Sphere of the Catholic Layman. I. (Hon. Zach. Montgomery.)

123 (3)
Our Foreign Population. (Conclusion.) (John Gilmer Speed.)

124 (4)
The Woman of Yesterday and the Woman of To-Day. (Arthur Preuss.)
The Decadence of Hell.
The U. S. Supreme Court and the Utah Eight-Hour Law. (J. Hernan.)

125 (5)
St. Vincent de Paul Societies in Costa Rica. (J. F. M.)

126 (6)
Religious World.
Exchange Comment. (Arthur Preuss.)

127 (7)
Contemporary Record.—Prohibition in Maine.
Literature:—Father Yorke's Text-Books of Religion. (Rev. J. F. Meifuss.)
Education:—A Parental School in Chicago. (A. P.]—Elementary Courses in Agriculture in the Illinois Public Schools. (A. P.]—Vertical Writing. (J. W.)

128 (8)
The Stage:—Some Catholic Plays. [Rev. J. F. Meifuss.)

## NOTES AND REMARKS.

* The Church has its divine side but it has its human side also. Human nature being what it is, scandals must come, but only a weakling will allow himself to be robbed thereby of the "joy and peace of believing."—Providence *Visitor*, June 30th.

* There have been some timely protests of late, by Rev. Edward McSweeny and others in several Catholic journals, against the growing fashion of giving medals as prizes at school and college commencements. Rev. McSweeny points out (*Catholic Citizen*, June 30th) that these "solid gold" medals rarely contain more than ten parts of yellow metal and are therefore a humbug more than anything else. The old plan of giving book premiums was certainly much better in every way. "What a great piece of missionary work is done by the college that scatters a thousand volumes of Catholic literature through its pupils every year!"—J. W.

* The Holy Family Parish Calender of Chicago (July) suggests as a very wise motto for mothers' conventions: "Take care of your own children, and let other people take care of theirs."

His wife (hearing him indistinctly): "Henry, please, hold your mouth a little farther away from the 'phone."

He (with considerable indignation): "Do you think I've been drinking, Amelia?"

## THE POPULATION OF EUROPE.

The Perthes Geographical Establishment at Gotha, Germany, issue at intervals a volume of statistics entitled "Die Bevoelkerung der Erde," in which the most recent information as to the population of the world is summarized. The most painstaking methods are employed to reach satisfactory conclusions as to regions where no exact data can be obtained. All sources of information are critically examined and the grounds upon which estimates are based are clearly set forth. There is probably no other publication dealing with population which is so widely accepted as authoritative.

The tenth volume is about to appear and the installment relating to Europe, prepared by Prof. Dr. A. Supan, has been published. Most of the information it contains is based upon censuses made in 1895 98, though a part depends upon the enumerations of 1890-94. Dr. Supan reaches the conclusion that the present population of Europe, in round numbers, is 381,000,000. According to "Die Bevoelkerung der Erde" for 1870, the population at that time was 302,000,000, and the increase in thirty years has been 79,000,000 or an annual average of over 2,630,000.

*Le Mouvement Géographique* of Brussels has recently published a very interesting paper by M. Lancaster, director of the Belgian Meteorological Service, on some of the earlier computations of the population of Europe. The first attempt to reach an approximate conclusion was in 1787, when the celebrated German geographer Busching estimated the population of Europe at 150,000,000. This estimate, very likely, was far from accurate, but it is accepted as the best approximation attainable at that time. If we compare it with the present figures, an increase of population of more than 2,000,000 a year for over a century is indicated.

In 1830 the French geographer and statistician Balbi gave the population of Europe as 288,293,000, but this estimate proved later to be excessive. The first man able to base his work largely upon official censuses or the investigation of careful writers, was the famous German statistician Dieterici, who, in 1855, computed the total population to be 272,000,000. From the satisfactory results he obtained it is evident that the augmentation in the number of inhabitants in the past forty-five years has been over 100,000,000.

The result of Dr. Supan's computations shows a mean density of population for the continent of 39 to the square kilometre. The mean density in the United States, according to the census of 1890, was 7 to the square kilometre. Belgium remains the most densely populated country, with 224 to the square kilometre, Netherlands coming next with 152, then the British islands with 128, Italy 111, Germany 97, Switzerland 76, France 71, and Austria-Hungary 70.

The tables illustrate that very significant feature of the second half of the century—the more rapid increase of urban than of rural population. Over one-third of the people of the United Kingdom now live in cities of 50,000 or more inhabitants. Towns of 50,000 residents are classed among the large centres of population and in all the leading countries of Europe, with the exception of Russia and Switzerland, from a fifth to more than a third of the total population now live in these larger cities. The tendency, in this industrial age, to abandon the country and crowd into the towns is strikingly illustrated by Mr. Weber in his recent book "The Growth of Cities in the Nineteenth Century." He mentions as typical the United States in 1790, with a population of 3,900,000, of whom only 3.14 per cent. lived in towns of 10,000 or more inhabitants; and Australia in 1891, with about the same population (3,800,000), of whom 33.20 per cent. lived in towns of 10,000 or more population. X.

## THE SPHERE OF THE CATHOLIC LAYMAN.

*An Address by the Hon. Zach Montgomery.*

[The San Francisco *Monitor* prints, in its issue of June 23rd, the text of an address recently delivered in Los Angeles by the Hon. Zach Montgomery, who is, we believe, the father or an uncle of Rt. Rev. Bishop Montgomery and a far-famed champion of parental rights in education. Those of our readers who have not read his "Poison-Drops in The Federal Senate" and his *Family Defender*, know him from numerous and copious extracts that have appeared from his writings off and on in THE REVIEW.

The subjoined address, as the *Monitor* rightly says, will amply repay every second of the time devoted to a careful study of its vigorous exposition of the privileges, opportunities, and duties of Catholic laymen in their own appointed sphere.]

While this subject is not one of my own selection, nor one of my own suggestion, I most certainly have no right to complain of it on the ground of it being too narrow in its scope, or too barren in its matter, to call forth all the powers of my feeble intellect in its consideration and preparation. On the contrary, the "Sphere of the Catholic Layman" is a subject so vast, so illimitable in its scope, and so pregnant with duties and responsibilities; so full of opportunities for good to be improved; and so beset with temptations and snares to be avoided, that it seems to me a much easier task to point out what it is that the sphere of the Catholic layman does *not*, than it is to tell the things that it *does* embrace.

In the entire scope of human knowledge and of human action, whether such knowledge or such action relate to things temporal or things eternal, I can think of nothing beyond the sphere of the Catholic layman, except the settling of questions of faith and morals, a power, a right, and a duty which Catholics believe, belongs alone, by divine appointment, to the Vicar of Christ, the Head of the Church; and the duty of prescribing the discipline and administering the sacraments, functions that belong to the bishops and priests of the Church. And even the ad-

ministration of *one* of the sacraments—the great sacrament of baptism, that sacrament that opens the door and gives admission to the Church, is within the sphere of the Cathlic layman. And even the non-Catholic of any creed, or of no creed, by combining the proper act with the proper intention, can administer this sacrament; so that every Catholic has the honor upon every proper occasion, of standing, as it were, doorkeeper of the Church of God; and may, by means of baptism, lift the latch and open the door, and admit new members into that grand old Church. This we may call one of the extraordinary privileges of the Catholic layman. But outside of, and beyond this, what an immense, what an illimitable field of opportunities for doing good and combating evil opens up to the view of the Catholic layman, however humble his calling or however high and exalted his station in society.

And when I use the words "Catholic *layman*," I include Catholic laywoman as well. Take for example the Catholic servant girl who not only professes but who practices her religion, and carries it into her every-day life. She will not steal; she will not lie; she will not spend in idleness the time that belongs to her employer, no difference whether her mistress is at home or abroad; no immodest word will ever come from her lips; she would rather die than offend her Maker or offend her employer, no difference whether that employer be Catholic, Protestant, Turk or Jew or infidel. What a powerful, what a convincing sermon does she preach by her daily life, in proof of the divinity of the Catholic Church.

Or take the hard-handed hod-carrier; I care not for his rough exterior, or how uncultivated his language, but let him be a thorough Catholic, not simply in his profession but in his life, and he will not only do his work faithfully and well, but by his example he will stimulate his less conscientious colaborers to do likewise. His ears may be assailed on every side by the language of profanity and lechery; but by standing proof against these horrid vices, how eloquent by example, does he preach reverence for God and love for holy purity. In this way the poor laborer may reach and reform the rotten spots in places where the most eloquent sermon of priest or bishop could never reach.

The real Catholic layman will not squander his hard earnings, either in brothels, gambling hells or liquor shops. But he will employ them in supporting his family; in feeding, clothing, and educating his children; in paying his honest debts, in supporting his Church and his State, in making his home comfortable and happy, and in assisting the needy.

What is true of the lay Catholic as a common laborer, is in a still larger sense true of the lay Catholic as a mechanic, a merchant, an artisan, or a member of any of the so-called higher professions, such as that of the physician, the editor, the lawyer, etc. In this latter sphere we find a still wider and more potential field of usefulness. This is partly because the professional layman is brought in communication with a larger, and to some extent, a more influential class of people, and partly because of the more potential weapons at his command.

For example, the Catholic laymen who edits a paper or a magazine of wide circulation, speaks to thousands, and sometimes to millions of people. It may be a political, a scientific or a religious paper, or a paper for the dissemination of general news. And in proportion to the extent of its circulation and to the ability with which it is edited, will be the influence it can be made to wield in the cause of truth, justice, morality, and religion. The real Catholic layman, who edits or controls a newspaper or magazine, and who makes his religion the rule of his conduct, will never allow his columns to be soiled with the low, vile, and soul-polluting details of licentiousness and lechery, or other species of vice or crime, decked out and adorned and illustrated in their most enticing and seductive forms. He will not make his paper an instrument of libel and slander; blackening the character, embittering the minds, destroying the happiness, blasting the hopes, driving to despair and often to suicide, the unfortunate victim of his cruel, unjust, and too often vindictive calumnies.

The Catholic editor or publisher, who puts into practice the principles and teachings of his religion, will not for any consideration, either profit or honor, sell the influence of his paper to any person, or party, or corporation, or combination on earth; in aid of men or measures or principles which his honest judgment and conscience do not endorse. The truly Catholic editor or publisher, would, without a moment's hesitation, rather see his paper deserted by its last subscriber, his business broken up, and himself reduced to the most abject poverty, rather than to become a millionaire by bartering his principles for pelf, and by wielding the power of his paper for evil instead of good; for wrong instead of right; and for the devil instead of God. If all Catholic laymen who edit or control the publication of newspapers or magazines, would make these Catholic principles the unbending rule of their conduct, what a world of evil would they not prevent, and what an immensity of good would they not thereby accomplish for themselves, their country, and their Maker?

What is true as to the good that may be accomplished by the Catholic laymen, in the field of newspaper work, is correspondingly true as to what may be accomplished in other professions. Take for example the Catholic lawyer; I mean the lawyer who is a Catholic in fact. How many unjust lawsuits will he not prevent, by telling his client the plain truth. How many scandalous divorce suits may he not crush in the bud, by a little plain common sense talk, by counseling mutual forbearance between husband and wife, and by placing plainly and graphically before their eyes, the sorrow and pain they are about to inflict upon their nearest and dearest relatives and friends; and far worse still, the burning disgrace and the ruin for time and eternity, they are liable to bring upon themselves and their children by sundering those ties which, before the sacred altar, they have solemnly vowed would last until death.

Lawyers have thousands of opportunities of acting the peacemaker, in cases wholly inaccessible to the priest. Whenever such occasions present themselves, no Catholic lawyer who is true to the faith he possesses will allow them to pass unimproved. No true Catholic lawyer will ever suborn, nor will he tolerate the subornation, of a witness, nor the bribing of a judge or juror. No, not even in behalf of a just cause; nor will he resort to any other species of dishonest or unfair conduct in the management of a lawsuit, or otherwise.

Then again, take the Catholic layman in office; no difference whether it be a civil or a military office, whether it be a legislative, executive or judicial office, if he is truly worthy the name of Catholic you will always find him the unflinching defender of the right, as he understands the right. He may sometimes be mistaken in his judgment; but his errors are always errors of the head and never of the heart. To him the post of duty is always the post of honor; although it may drive him into private life, into political obscurity, into prison, or to death itself. He would ten thousand times prefer to abide in chains with truth, justice, and an upright heart, rather than, with a guilty conscience, rule the world from an imperial throne built upon the ruins of justice and the wreck of human liberty.

Again, take the genuine Catholic upon the battlefield; no difference whether he be a private soldier or a commanding general, wherever duty calls, there he will be found. To him the path of duty is the road, not merely to temporal fame, but to eternal glory. What stronger incentive than this can inspire the soldier with superhuman courage and incite to deeds of daring that live forever in the annals of history?

Time will not permit me to traverse one by one all the fields of human thought and human action embraced in the illimitable sphere of the duties of the Catholic layman. But what has been said as to the sphere of the Catholic layman, whether acting in the capacity of a common laborer, of an editor, of an attorney, of an officer or of a soldier, is correspondingly applicable to every other Catholic layman, high or low, rich or poor, of every honest calling and pursuit in the whole range of human activity.

If the true Catholic layman is poor, he will be honest, industrious, and obedient to the laws of his God and his country. He will be faithful to the teachings of his Church, just and charitable to his fellow man, and true to himself. He will bear patiently his short-lived poverty as the God-ordained price of eternal riches, remembering the words of his Divine Master, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." If he is wronged and persecuted unjustly, he will remember the divine promise: "Blessed are ye when they shall revile and persecute you, and speak all manner of evil against you untruly for My sake. Be glad and rejoice, for your reward is very great in heaven."

But if poverty, persecution, and misery press so heavily upon him as to be almost beyond human endurance, so as to incite him to pray for relief, he will perseveringly and from the inmost recess of his heart, pray in the spirit indicated by the language which the good Jesuit, Father de Lehan, assures us our heavenly Father is sure to hear, saying:

"Oh my God, either give me wealth sufficient for my desires, or else infuse into my heart such a contempt for riches that I may no longer desire them. Either free me from poverty, or make it so lovable that I shall prefer it to all the treasures of the world. Either put an end to my sufferings, or grant that they may become for me a source of pleasure and contentment."

If on the other hand the true Catholic layman finds himself blessed with wealth and human prosperity, while thanking his God for these temporal gifts, he will so use his dollars as to make them stepping stones to Heaven, instead of millstones around his neck, sinking him to the lowest depths of the bottomless pit. You will not find him like Dives, the rich glutton, rolling in luxury, while some poor Lazarus begs in vain for the

crumbs that fall from his overloaded table. You will not find him robbing the people of millions of dollars by bribery and fraud, and then seeking to blot out the memory of his gigantic misdeeds; and to purchase for himself the reputation of a philanthropist, by building with the spoils of crime a monument of literature and learning. Neither will you find him using his vast fortune, however acquired, as an instrument of oppression by grinding the faces of the poor, by compelling the laborer to either live in idleness and beggary or else work for starvation wages.

(*To be continued.*)

## OUR FOREIGN POPULATION.

(From *Ainslee's Magazine* for June.)

(Conclusion.)

The Italians, who have taken the place in the field of labor formerly occupied by the Irish, constitute a very important part of our foreign population, and as they are still coming in great numbers, their presence with us is the cause of much interesting speculation. In 1890 the Italians were only 182,580. Of these 118,106 were in the North Atlantic states; 4,894 in the South Atlantic; 21,837 in the North Central; in the South Central 12,314, and in the Western 24,914. There is a general impression that these Italians, most of them men, come here to work very hard for a few years and then go back to live in easy idleness on their savings. There may be something in this, for they do go back and forth a great deal. For instance, in 1897, there were 59,431 Italian arrivals, and of these 10,913 had been in the United States before. It may be depended upon that most of those thus returning come to stay permanently. In the nine years since the census was taken 554,072 Italians have come into this country as immigrants and re-immigrants. If half of those who were here in 1890 have gone back, and one-fourth of those who have since arrived have also returned, then the Italian population may be set down as 511,844. This, however, is mere guesswork, and has no statistical value. But from what I am told by the officials of the Bureau of Immigration, I fancy that the guess is pretty accurate, and that the Italian population in America is not far on either side from half a million. They do not bring as many women as other immigrants, so it is only natural for those who mean to make permanent homes to go back for their sweethearts and their families. Of the 78,740 Italians who came last year only 23,400 were females. They are more illiterate than any other immigrants that we have, as only about half of them can read. The Russians (Hebrews) crowd the Italians pretty close in this regard, as forty-one per cent. of them are illiterate. These Hebrews, however, set about learning to read very quickly when they are still young enough, while comparatively few of their children are suffered to grow up without going to school.

The Italians, as I have said before, are the public works laborers of the time. They work diligently with the pick and shovel, and the Irish bosses make them perform prodigious tasks with these implements which the Irish have in great measures discarded. Probably eighty per cent. of the Italian immigrants are unskilled laborers. But they take to other things very kindly. They have actually driven the negroes out of the boot-blacking field, and even the Irish porters now at the best hotels no longer have a monopoly of polishing the boots of the guests. They are an amiable people, and very apt to be law-abiding. They are hot-tempered, it is true, or rather quick-tempered. Their fights, however, are generally among themselves, and in nearly nine cases out of ten these are the result of jealousy. It may be that when there are women enough to go round they will leave off using the stiletto entirely. In New York, at least, they are no longer extensively in the fruit business, which they once almost monopolized. The itinerants who now polish apples and carry them about in carts are nearly all Greeks. At any rate, the Italians are now doing very useful work in America, work that it would be difficult to find others to do unless we opened the doors to the Chinese.

The Chinese, when the last census was made, numbered 106,688. Of these 95,477 were in the Western division, most of them on the Pacific Coast. This total, owing to the enforcement of the exclusion laws, probably has not increased. There have been arrivals, but the deaths and departures must be very nearly an offset. Last year 1,660 came, the year before 2,071, and in 1897 there were 3,363. We read many sensational stories of the great hordes of Chinese who are landed in Canada and run across the border in defiance of law. There seems to be not much truth in these stories, but the next census will probably inform us. Until then we have no means of knowing.

New York State has more foreigners than any other, and also more of foreign parentage. Of a total population of 5,995,853, the foreigners are 1,571,050, and those of foreign parents 1,837,453. North Carolina is poorest in foreigners. Of a total population of 1,617,947 there are only 3,702 foreigners, and 7,237 of foreign parents. North Carolina is, however, rich in negroes, for there are 562,565 blacks in this state. The fact emphasizes the historical truth that the great Civil War was not precipitated by any desire to abolish slavery in the South, but merely to confine it there, so that in the new territories in the West white labor would not have to compete with slave or negro labor. It was an industrial question, and only became one of sentiment when the liberation of the slaves got to be a military and political policy. The slaves have been free for a third of a century, but we see by the immigration figures that even the white foreigners who have come to this country since the emancipation and enfranchisement of the negroes, have not gone in great numbers to the sections where they would have to compete in labor with the blacks. In the South Atlantic states, and the South Central states—all slave states in the old days—the percentage of foreigners is only two and one-half and two and nine-tenths per cent. respectively. In the North Atlantic it is twenty-two per cent.; in the North Central it is eighteen per cent., and in the Western twenty-five per cent.

The foreigners cling to the great cities, though in none of them do they outnumber the natives. In New York, however, and some other of the larger cities, the foreigners and those of foreign parents unquestionably outnumber those of American parents of two generations' standing. Here is a table of natives and foreigners in some of the cities in 1890:

| City. | Native. | Foreign. |
|---|---|---|
| New York | 875,358 | 639,943 |
| Chicago | 649,184 | 450,666 |
| Philadelphia | 777,484 | 269,480 |
| Brooklyn | 544,643 | 261,700 |
| St. Louis | 336,894 | 114,876 |
| Boston | 290,305 | 158,172 |
| Baltimore | 365,436 | 69,003 |
| San Francisco | 172,176 | 126,812 |
| Cincinnati | 225,500 | 71,408 |

This shows that of the cities of the first class, Philadelphia is the most American, while New York and Chicago run a race with each other as to which is the most foreign.

Our first census was taken in 1800, and then we had only 44,000 foreigners. The growth of foreigners from that time till now, compared with native white and native colored, is shown in this table:

| Year. | Native White. | Colored. |
|---|---|---|
| 1800 | 4,262,000 | 1,002,000 |
| 1810 | 5,770,000 | 1,377,000 |
| 1820 | 7,084,000 | 1,772,000 |
| 1830 | 10,178,000 | 2,328,000 |
| 1840 | 13,336,000 | 2,874,000 |
| 1850 | 17,308,000 | 3,639,000 |
| 1860 | 22,801,000 | 4,486,000 |
| 1870 | 28,085,000 | 4,906 000 |
| 1880 | 36,829,000 | 6,647,000 |
| 1890 | 53,372,703 | 7,638,360 |

| Year. | Foreigners. | Total. |
|---|---|---|
| 1800 | 44,000 | 5,308,000 |
| 1810 | 93,000 | 7,240,000 |
| 1820 | 177,000 | 9,633,000 |
| 1830 | 360,000 | 12,866,000 |
| 1840 | 859,000 | 17,069,000 |
| 1850 | 2,245,000 | 23,192,000 |
| 1860 | 4,139,000 | 31,426,000 |
| 1870 | 5,567,000 | 38,558,000 |
| 1880 | 6,680,000 | 50,156,000 |
| 1890 | 9,249,547 | 62,622,250 |

Until recently the immigration has steadily increased. Here is a table showing the immigration per annum for stated periods:

| | |
|---|---|
| 1654—1701 | 2,800 |
| 1702—1800 | 4,950 |
| 1801—1820 | 8,900 |
| 1821—1850 | 86,000 |
| 1851—1880 | 267,000 |
| 1881—1890 | 540,000 |

But it is decreasing now.

| | |
|---|---|
| 1894 | 285,631 |
| 1895 | 258,536 |
| 1896 | 343,267 |
| 1897 | 230,832 |
| 1898 | 229,299 |
| 1899 | 311,715 |

For the ten years preceding 1894 the average per annum had been 472,063. Since 1892 we have never come up to this average and unless the present immigration laws be repealed or amended, or unless they are not enforced, it is not likely that we will soon have so high an average. Depression abroad and prosperity here may combine to stimulate immigration greatly. The statisticians say that in thirty years thirty-five per cent. of the foreigners who come here either die or leave the county. They also estimate that the total of 62,622,500 people in the United States has increased to 76,000,000 in the nine years since the census was taken in 1890. Now, here is an interesting problem for those who like to see what figures will do. Of that total of 76,000,000, how many are native white, how many colored, how many are foreigners, and how many of foreign parents? There is data enough in this article to work on if he who tries be good also at guessing. This problem is not recommended for schools, but as a kind of post-graduate exercise in arithmetic, and as a practical illustration of that well-known axiom that figures will not lie.

JOHN GILMER SPEED.

## THE WOMAN OF YESTERDAY AND THE WOMAN OF TO-DAY.

Genevieve M. Conroy—if she is a miss she deserves a good husband—writes entertainingly and sanely in the *Midland Review* (June 28th) on the Woman of Yesterday as compared with the Woman of To-day. The Woman of Yesterday, she says, was a gentle, kind, and obedient daughter, a loving and faithful wife, and a tender, devoted mother, and "it should be the ambition of the young lady graduates of nineteen hundred, to unite the higher education and training of the Woman of To-day, with the sterling, home-making qualities of the Woman of Yesterday."

That is a splendid program, and if Trinity College will inscribe it on its banner and faithfully carry it out, it will by and by acquire the sympathy even of such confirmed "laudatores temporis acti" as the old fogies of The Review. Arthur Preuss.

## THE DECADENCE OF HELL.

Under the somewhat flippant title, "What Has Become of Hell," the Rev. Dr. Shinn discusses, in the *North American* for June, the remarkable change which of late years has come to pass in the Protestant world with reference to future punishment. The Protestant press and Protestant pulpit have, with remarkable unanimity, ceased to discuss this unpleasant subject. In fact, hell is seldom mentioned except in the profanity of the day.

"It was not always thus," says Dr. Shinn. "In days not very long past, men argued with each other concerning the place and concerning the people who were on their way thither." Appeals to flee from the wrath to come were the great feature of old-fashioned revivals. Belief in hell was a practical incentive to missionary endeavor. Without the Gospel the dwellers by Africa's sunny fountains and India's coral strand could not escape the pains of hell.

But such views are now quite out of date. When one of the speakers at the recent so-called Ecumenical Conference ventured to suggest that a little old-fashioned fire and-brimstone preaching might be found beneficial to-day, he was greeted with peals of derisive laughter.

Dr. Shinn asserts as a fact, which can not be contradicted, that belief in hell as a place or state of punishment has been the persuasion of Christian people from the beginning of Christianity down to a few years ago. Hell is recognized in the Scriptures, and the writings of the early Fathers are full of references to it. But what has become of it lately? Why is it that the preachers have ceased to urge what is for the majority the only effective motive for virtuous living? For, though one may be accused of taking a low view of human nature by endorsing such sentiments, the fact is that few men are attracted to duty by the moral beauty of duty, and few keep God's law out of pure love for God.

According to Dr. Shinn the movement for the discrediting of hell began with the introduction of Universalism into this country away back in 1770, and Universalist notions have gradually infected all denominations. Canon Farrar's book on "Eternal Hope," in which he branded the doctrine of eternal suffering as an affront to God and a violation of the instincts of humanity, found a large and sympathetic audience. The world, for reasons best known to itself, wanted to get rid of hell and the Canon's amiable arguments ministered to the want. Some "thinkers" who could not quite accept Farrar invented a theory of probation, which is a caricature of our doctrine of purgatory. The sum and substance of it is that God will in the world to come give a second chance of working out their salvation to those who failed to work it out in this mortal life. But suppose a man fails to avail himself of the second chance. And what will be done with him after he has rejected his last chance? Evidently the theory of a second probation will not do.

The usual plan for doing away with hell is to explain away the language of Scripture which is supposed to refer to it. Another plan is the revival of the alleged views of Origen, who is said to have believed in hell, but not an eternal hell. Still another plan is based on the assumption of a "conditional immortality," which means that only those who have been filled with the spirit of God during this life will survive eternally. Sinners will simply cease to be. But this view, though, according to Dr. Shinn, there are many things connected with it which would make almost any one wish he could accept it, is open to the serious objection that it contravenes the fundamental Christian persuasion of the immortality of the soul.

Against all this theorizing—against the growing popular reluctance to hear anything about "the place which can not be named in the presence of cultured persons," Dr. Shinn insists that hell "can not be obliterated." He says that there is no fact which so obtrudes itself as the fact of retribution. The law of retribution works in our present life and why may it not work hereafter? The time has come to emphasize this point. The failure to appeal to healthy fear accounts in part, according to Dr. Shinn, for the noticeable general decline in personal religion. "The consciences of men must be aroused and the most effectual quickening of conscience is through the dread of the judgment to come." "He who dies in sin passes on to be judged for the deeds done in the body. Having rejected the offer of mercy here, he must meet penalty there. The man who dies impenitent and unforgiven finds his retribution."

Dr. Shinn is to be commended for speaking thus frankly on a subject so utterly distasteful to his co-religionists. We hope his deacons or elders or vestrymen will appreciate his zeal in the cause of truth—that they will not be scandalized by his assertion that ceasing to believe in hell does not abolish hell. For the rest we submit that had he more knowledge he would have made a more telling article. The argument from the visible law of retribution is good as far as it goes, but there are others far more cogent, which can readily be found in any treatise on Catholic doctrine. Why men of his stamp can content themselves with groping in the dusk of half-knowledge when the light is at hand, is one of the things which we have never been able to understand.—Providence *Visitor*, June 23rd.

## THE U. S. SUPREME COURT AND THE UTAH EIGHT-HOUR LAW.

One of the hardest problems to solve is the question, how to give work to all willing workers with the ever-increasing number or labor-saving devices. Many individuals and legislatures have thought it proper to reduce the daily hours of labor to eight. Certain labor organizations have succeeded in obtaining for themselves the eight-hour labor-day, and by their compact union are enabled to uphold it. In other instances the legislatures diminished the labor-hours, but with the help of smart lawyers and unscrupulous courts these enactments were declared void, as happened in Illinois, Colorado, and Nebraska. The decision of the Illinois Supreme Court was particularly dangerous, as it declared the Illinois law not only contrary to the State constitution, but also to the fourteenth amendment of the federal constitution. In Massachusetts and New York, however, the constitutionality of the ten-hour law was not attacked and the people of Utah, preferring the decision of the Massachusetts' Supreme Court to that of Illinois, in 1896, adopted an article in their constitution that explicitly deals with the rights of labor, as follows:

Art. XVI. Sec. I. The rights of labor shall have just protection through laws calculated to promote the industrial welfare of the State.

Sec. II. The legislature shall provide by law for a board of labor conciliation and arbitration, which shall fairly represent the interests of both capital and labor. The board shall perform its duties and receive compensation as prescribed by law.

Sec. III. The legislature shall prohibit:

1. The employment of women or of children under the age of fourteen years, in underground mines.

2. The contracting of convict labor.

3. The labor of convicts outside prison grounds, except on public works under direct control of the State.

4. The political and commercial control of employees.

Sec. IV. The exchange of blacklists by railroad companies or other corporations, associations, or persons is prohibited.

Sec. V. The right of action to recover damages for injuries resulting in death shall never be abrogated, and the amount recoverable shall not be subject to any statutory limitation.

Sec. VI. Eight hours shall constitute a day's work on all works or undertakings carried on or aided by the State, county or municipal governments; and the legislature shall pass laws to provide for the health and safety of employees in factories, smelters, and mines.

Sec. VII. The legislature, by appropriate legislation, shall provide for the enforcement of the provisions of this article.

The legislature, in accordance with this article, did enact a statute, of which the essential features are as follows:

1. The period of employment of workingmen in all underground mines or workings shall be eight hours per day, except in cases of emergency, where life or property is in imminent danger.

2. The period of employment of workingmen in smelters and all other institutions for the reduction or refining of ores or metals shall be eight hours per day, except in cases of emergency, where life or property is in imminent danger.

A man named Holden was arrested and fined $50 and costs for having employed a man to work ten hours, in case of non-payment, to be kept in jail for fifty-seven days, or until the fine and costs were paid. In an appeal to the Supreme Court of Utah the law was upheld. The case was then taken to the Supreme Court of the U. S., where decision, recently given, upholds the view of the lower courts of Utah.

The decisions of the Supreme Courts of Illinois, Colorado, and Nebraska are thus overruled, and, what is of the greatest importance, the phantom of the fourteenth amendment is completely annihilated, as also the famous axiom of untrammeled "liberty of contract." It was, indeed, banging the bush when supreme courts of particular States twisted the words of the fourteenth amendment that exclusively aimed at protecting the liberty of former slaves, so as to sanction the oppression of workingmen by their employers. It was time, too, to stop the annihilation of State-powers to a mere shadow by declaring that each State is sovereign in its own sphere and has not only the right to protect the common welfare of its citizens, but also the duty to do so. The U. S. Supreme Court approvingly quotes the words of the Supreme Court of Utah: "Though reasonable doubts may exist as to the power of the legislature to pass a law, or as to whether the law is calculated or adapted to promote the health, safety or comfort of the general welfare, we must resolve them in favor of that branch of government."

And in harmony with the Massachusetts' Supreme Court it says: "It was held that a statute prohibiting the employment of all persons under eighteen, and of all women, in any manufacturing establishment more than sixty hours a week, violates no contract of the commonwealth implied in the granting of a charter to a manufacturing company, nor any right reserved under the constitution to any individual citizen, and may be maintained as a health or police regulation."

The Supreme Court of the U. S. also decided the question, who is the arbiter to determine what occupations are sufficiently injurious to health to warrant a restriction of the hours of labor. The Supreme Court of Illinois, in its decision (Ritchie vs. The People) had held: "The police powers of the State can only be permitted to limit or abridge such a fundamental right as the right to make contracts, when the exercise of such power is necessary to promote the health, comfort, welfare, or safety of society or the public; it is doubtful whether it can be exercised to prevent injury to the individual engaged in a particular calling."

In beneficent contrast to this ruling axiom of the Manchester school is the following from the U. S. Supreme Court, laying bare the hypocrisy contained therein:

"It may not be improper to suggest in this connection that, although the prosecution in this case was against the employer of labor, who apparently, under the statute, is the only one liable, his defense is not so much that his right to contract has been infringed upon, but that the act works hardship to his employees, whose right to labor as long as they please is alleged to be thereby violated. The argument would certainly come with better grace and greater cogency from the latter class. But the fact that both parties are of full age, and competent to contract, does not necessarily deprive the State of the power to interfere, where the parties do not stand upon an equality, or where the public health demands that one party to the contract should be protected against himself. The State still retains an interest in his welfare, however reckless he may be. The whole is no greater than the sum of all the parts, and when the individual health, safety, and welfare are sacrificed or neglected, the State must suffer."

The practical conclusions flowing from this decision of the U. S. Supreme Court are far-reaching; for, although it is not retroactive, reviving f. i. the Illinois Eight-Hour Law of '93, which the Supreme Court of the State declared unconstitutional, it opens the way to much needed legislation in all the States.

The immediate practical lesson of this decision for the advocates of social amelioration by constitutional methods is given by Florence Kelly, in the *American Journal of Sociology*, (IV. 1) as follows:

"1. Legislation limiting the hours of labor of employees in occupations injurious to the health, will not be annulled by the Federal Supreme Court on the ground of conflict with the fourteenth amendment of the Constitution of the United States.

"2. The short working-day may be established by statute in the various States for all those occupations which are, in themselves, injurious to the health of the employees; and it rests with the State legislature to decide which are such occupations.

"3. Legislation limiting the hours of labor need not be restricted to women and minors, as has been the usage hitherto, the question being, henceforth, not as to the age or sex of the employees, but as to the nature of the occupation.

"4. It is desirable to insert into the State constitutions (wherever there is not already such an enabling article) a provision similar either to the general article of the Massachusetts' constitution, or the special article providing for the rights of labor which forms the distinguishing characteristic of the Utah State constitution."

We agree in full with these deductions, but should submit a question to those more competent in this matter than we: Do not the words quoted above, "But the fact that both parties are of full age and competent to contract, does not necessarily deprive the State of the power to interefere, where the parties do do not stand upon an equality, or where the public health demands, etc.,"—do not these works indicate that lack of equality is a reason also for the State to interfere in behalf of public weal? And such has been the supply of labor beyond the demand in late years that there is a deplorable inequality between the employer and employee. Hence, it seems to us, the State may regulate the hours of labor. Moreover public welfare requires the absence of disturbing elements from society. But what is more of a danger to peace and property than the forced idleness of thousands of workingmen? Hunger knows no law. Let the friends of social improvement do all in their power to erase from our statute books the disgracing paragraphs that favor unbridled liberty of contract and, in their stead, enact laws that will look to a fair and just distribution of material wealth. It is a sore sight to behold, as we did some weeks ago, a strong and healthy man with broad and callous hands, sitting on a curbstone and having on his breast a white shingle with the inscription: "I want work. Who wants me?"

J. Hernan.

## ST. VINCENT DE PAUL SOCIETIES IN COSTA RICA.

While the secular press does not tire publishing accounts of the rotten state of religion in South and Central America, it will not be amiss to show by facts that the faith is alive among the people there. Some time ago we showed by reliable statistics that Catholicity is far from being dead in Porto Rico; to-day, by the kindness of a friend in San Jose, Costa Rica, we are enabled to present a summary of the workings of the Vincent de Paul societies in a republic that, on 271,000 square kilometers, counts but 289,000 inhabitants. We take the items from the annual reports of the central councils at San Jose.

| | Receipts. | Expenses. | Balance on hand June, 1899. |
|---|---|---|---|
| Conrejo Central, San Jose....$ | 154.35 $ | 224.00 $ | 447.96 |
| Conferencia de la Merced..... | 447.65 | 376.55 | 58.65 |
| Conferencia del Carmen..... | 965.07 | 927.15 | 37.92 |
| Conferencia de la Dolorosa.. | 73.50 | 78.60 | 3.65 |
| Conferencia de Escasu..... | 216.30 | 215.90 | 68.65 |
| Conferencia de Pacaca..... | 109.85 | 119.90 | 8.40 |
| Conferencia de San Isidro, San Jose.... | 208.80 | 169.05 | 39.75 |
| Conferencia de Guadalupe.. | 119.80 | 108.40 | 13.35 |
| Conferencia de San Pedro del Mojon..... | 57.80 | 255.60 | 136.50 |
| Conferencia de Aserri..... | 10.90 | 10.50 | 14.85 |
| Conferencia de San Vincente. | 113.80 | 127.15 | ..... |
| Consejo particular de Heredia | 13.85 | 13.85 | 0.55 |
| Conferencia de la Immaculada Concepcion.. | 763.70 | 634.20 | 70.00 |
| Conferencia del Sagrado Corazon..... | 967.70 | 992.25 | 9.00 |
| Conferencia de Santo Domingo | 449.95 | 428.20 | 47.75 |
| Conferencia de San Antonio de Belen.... | 810.90 | 667.95 | 301.05 |
| Conferencia de San Joaquin. | 480.00 | 422.00 | 58.00 |
| Conferencia de Barba..... | 178.40 | 168.75 | 9.75 |
| Conferencia de Santa Barbara | 127.30 | 220.35 | 6.95 |
| Conferencia de San Francisco de Asis... | 401.40 | 375.75 | 94.00 |
| Conferencia de San Rafael.. | 556.55 | 731.30 | 62.15 |
| Conferencia de Tres Rios (La Union)..... | 254.00 | 192.05 | 82.45 |
| Conferencia de San Ramon.. | 414.25 | 437.00 | ..... |

| | | | |
|---|---|---|---|
| Conferencia de San Pedro de Alajuela..... | 37.25 | 37.25 | ..... |
| Conferencia del Naranjo.... | 277.30 | 253.80 | 56.95 |
| Conferencia de Atenas..... | 88.00 | 57.20 | 34.80 |
| Conferencia de Grecia..... | 208.50 | 209.90 | 3.00 |
| Conferencia de Palmares.... | 277.15 | 284.35 | 15.20 |
| | $8,784.02 | $8,638.00 | $1,678.13 |

These figures alone are sufficient to prove that the faith is not dead among the Costaricans; but if we add to them the amounts collected and distributed by the ladies who, in every city of any importance have their own conferences of St. Vincent de Paul, we have to confess that the faith must be very much alive there. Here is a list of the ladies' conferences:

Active members in forty-two cenferences 1,041; honorary members, 1,984; sick persons assisted, 1,386; visits made at the homes of the poor and sick, 26,022; catechism classes, 162; persons prepared for first communion, 1,878; persons induced to make their Easter duties, 1,133; communions 18,420; last sacraments administered, 289; receipts, $31,161.20, expenditures, $26,872.05.

With such a lay apostolate we can readily understand why there are but 4,500 Protestants, Jews, and Buddhists in Costa Rica, and how the people remain faithful to their religion despite the scarcity of priests (1 to nearly 3,000 souls). And when again we hear the Protestant "apostolillos" cry out about the rottenness in that Republic, we shall know the meaning of it:—The people do not want to have anything to do with these "ministrillos."

J. F. M.

## RELIGIOUS WORLD.

....The Cleveland *Catholic Universe* (June 29th), on the authority of its Rome correspondent Wm. J. D. Croke, announces positively the appointment of Msgr. J. J. Keane to the see of Dubuque. The news will have to be confirmed from better sources till we believe it.

....The Catholic Knights of St. John took steps at their recent convention in Philadelphia, to establish bureaus in all the large cities to protect schools and libraries from anti-Catholic literature.

....A rare thing happened the other day in Cincinnati, when Rev. Thomas McGrady, of Bellevue, Ky., lectured in a Protestant church on the subject, "Why I am a Catholic." We find a glowing account of it in the *Catholic Columbian* of June 30th. Father McGrady, according to the *Columbian*, spoke beautifully and eloquently for an hour and a half, and when he was done, the pastor of the Congregational church in which he was speaking, a Rev. Mr. Bigelow, "commented on Father McGrady's defense of the Church in beautiful and touching words, saying that the past history of Catholicism was radiant with glory, and he felt that her future would be brighter even than her past." We are assured that as an orator Rev. McGrady surpasses the renowned Dominican Father Tom Burke, that he "has more friends among the Germans than any German clergyman, and counts almost as many and as loyal friends among the Protestants as among the Catholics," and that "in non-Catholic circles he is a whole apostolate in himself." He must be a very remarkable man.—A. P.

....Dr. Moeller will be consecrated Bishop of Columbus on August 25th in St. Peter's Cathedral, Cincinnati, by Msgr. Elder.

....There is an unconfirmed rumor that Vicar-General and Administrator Guendling has been appointed Bishop of Fort Wayne.

....We learn from the *Northwestern Catholic* of June 28th that "Most Rev. John J. Keane quietly boarded an Atlantic steamship at New York last week and stole out of the United States, bound for Rome, without informing the metropolitan newspapers he was going anywhere at all."

....The *Osservatore Romano* of June 15th publishes a decree of the Holy Office in which the major excommunication is pronounced against "Archbishop" Rene Vilatte and the apostate Sicilian priest Paolo Miraglia, who has had himself "consecrated" by Vilatte.

## EXCHANGE COMMENT

Some of the Latin quotations in our esteemed and unesteemed contemporaries remind one of the cow-English of the Chicago stockyards. The *Catholic Union and Times* (June 21st) assures us that "Platt hates Roosevelt and on the principle '*promoveator ut moveator*,' the old fox has been scheming for his nomination to the vice-presidency;" while the *Catholic Columbian* (June 23rd) makes "the old Latin poet" say "two thousand years ago:" *Coelum non animam mutant qui trans mare colunt.*"

The same old Latin poet, Horace, wrote, and we feel just like he did on the subject:

"*Indignor quandoque bonus dormitat Homerus.*"

* * *

In the opinion of the *Denver Catholic* (June 23rd), the lack of capital has nothing to do with the question of establishing a Catholic daily newspaper. "The great daily is built up by a great editor. Given the great editor and the rest is easy enough. But the trouble is to find the editor. There is no line of work now going on, proved efficiency in which would make it probable that the right man for the head of a great Catholic daily would be found among the workers in that line. It must be understood that it does not follow that because a man can write a good editorial that therefore he is fitted to be the editor of a Catholic daily. The editorial-writing capacity is none too common, but there are many more men capable of writing editorials than there are men capable of running a good daily paper. If mere editorial-writing capacity were to be tested, it would not need any very costly experiments, but it is otherwise where the capacity of an editor of a daily paper is to be tested.

"The Catholic weekly press does not prepare the way for selecting an editor for a Catholic daily. Catholics with a turn for newspaper work do not join the Catholic weekly press. They know by experience that the same amount of energy, capacity, and hard work will bring greater pecuniary results and greater reputation in general newspaper work. In such work they lose their special class standing and this prevents the evolving of the great Catholic editor and hence the great Catholic daily."

There is much truth in this. But is there really not to be found, in this great and civilised country, where Catholics are so numerous and wide-awake, one man who could be safely entrusted with the editorship of a Catholic daily? France, Germany, and other countries with resources far more limited, have scores of brilliant and successful Catholic daily newspaper editors. And then, is it not true what Louis Veuillot is reported to have said—that opportunity makes successful editors quite as much as talent?

* * *

We have missed the *Northwestern Chronicle* of St. Paul lately, and now learn from the *Commercial Union* (No. 25), that it has been swallowed by the Milwaukee *Catholic Citizen*, whose proprietor, Mr. Desmond—a millionaire according to the *Midland Review*—seems to have a mania of buying up the lists of defunct or decadent Catholic weeklies all over the West and Northwest.

We do not deplore the disappearance of the *Chronicle*, even though it was one of the oldest Catholic papers in the Northwest and had among its fifty or more successive editors two or three who combined knowledge with a staunch Catholic faith. Most of the time it has been an organ of Liberalism and the mouth-piece of a clique of ecclesiastics and laymen who grew more disgruntled from year to year, seeing that they could not succeed in their endeavors to modernize the Catholic Church and imprint on her brow the stamp of a false Americanism.

Generally speaking, however, it is not encouraging to behold the ranks of the Catholic newspapers thinning out constantly. The *Catholic Citizen* has absorbed at least half a dozen of them, and we don't see that it has improved much; on the contrary, it was a better paper under the direction of Mr. Bray than it is under the glib and voluble lawyer who now occupies its editorial chair.

* * *

The *Independent* has discovered the *Vox Urbis* and can not help admitting that it is a creditable specimen of modern newspaperdom, even though it serves the interests of the Catholic Church exclusively. But our contemporary is mistaken in assuming that the *Vox Urbis* is an organ of the Propaganda; that august Congregation has no more to do with Signor Leonori's semi-monthly Latin journal than the editorial staff of the *Independent* or the N. Y. City Council.

* * *

The esteemed *Midland Review* (June 28th) is trying to cry up the late Father Ferdinand Hundt as a great German-American poet. If Mr. O'Malley knew a little more about the German language and Father Hundt's poetry, he would not engage in such a vain and ridiculous undertaking.

If he wants to honor a really great German-American poet, our confrere ought to write to the Rev. Father Francis Schreiber, Havana, Ill., for a copy of his world-famous and classical "Amanda."

* * *

We are surprised to see the *Catholic Telegraph* wasting a portion of its valuable space every week on such idiotic drivel as this ("K. of C. Notes"):

"Sam Quinn carried grist to Sweeny's mill when he made his *spiel*.

"John J. Blackwell couldn't maintain his professional seriousness.

"Dan. Regan has made up his mind to resume attendance at Sunday school.

"Geo. Sadlier kept a thinking: 'Oh! how I

would like to have somebody's head on the anvil.'

"Theodore Kruse was trying to convince his fellow-sufferers that it wasn't one of his furnaces that was causing trouble."

Is the "grand order of the Knights of Columbus" a nursery for ninnies?

* * *

The Pittsburg *Observer* is a fairly good paper; but when it boasts of its achievements, as it does editorially in nearly early issue, it ought to tell its readers that most, if not all, of its really good features are pilfered from its less noisy Catholic contemporaries.

ARTHUR PREUSS.

## CONTEMPORARY RECORD.

### PROHIBITION IN MAINE.

A brief but pointed statement presented by the Portland *Press* indicates once again that prohibition in Maine does not prohibit.

The people of Portland, that newspaper says, "are beginning to get very tired of paying the bills of the farcical process known as suppressing the liquor traffic," and the cause of their weariness is the discovery that, for certain reasons, the suppression of the traffic is not at all desirable from the viewpoint of the officers of the law. The people have been long-suffering," continues the *Press*. "Year after year they have contributed large sums to the sheriff's office for the purpose of shutting up the rum shops, and the rum shops are as numerous and wide open to-day as ever. Two men are constantly employed at a liberal per diem and fees, whose sole duty it is to shut up the rum shops; yet, unless appearances are misleading, the rum shops increase rather than diminish in numbers. As the law is now, it offers a constant and powerful temptation to keep the rum shops open."

It appears that the Maine liquor law is so framed that every rum shop shut up means a loss of opportunity for fees, for no seizures can be made in closed shops, and every new rum shop opened means a gain of opportunity for fees. The fees are just as large for seizing a "sprinkler" of beer and a bottle of whisky as for seizing a hogshead of liquor, and it involves much less trouble to carry off the sprinkler than the hogshead, besides having less tendency to shut up the shop, and thereby put an end to an opportunity for future fees. "If the lawmakers," adds the *Press*, "had set to work to devise a scheme for encouraging the officers of the law to keep the rum shops open, they could not have concocted a better one than the so-called sheriff enforcement act."

Here we have the latest chapter of an old —a very old—story. The liquor traffic in Maine has not been suppressed; it has simply taken on a succession of new forms. It has created no deep-rooted temperance sentiment, but, as in Iowa and Kansas, it has brought the temperance cause and the temperance people into ridicule. It has closed some saloons, but it has encouraged the establishment of secret resorts, back-room barrel-houses, whisky clubs, beer cellars, "blind pigs," and the like, demoralized the drug stores, and created the hip-pocket habit —a more pernicious evil than any from which the people have escaped.

Maine should learn something from the experience of Illinois. While this State has not solved and is not trying to solve the liquor problem, it has enabled the people of every community within its borders to handle the problem to suit themselves. The local-option law has worked well wherever it has been tried. The open sale of liquor under the law is not forbidden in any community until the people of that community are quite certain that they want it forbidden. After the adoption of the local-option law, therefore, sentiment sustains it, and the evils resulting from the spy and fee systems are avoided.

It is purely a matter of choice with Illinois communities whether they shall tolerate saloons. Neither the saloon nor prohibition is forced upon them. The secret of Maine's failure is to be found in the fact that the State has attempted to regulate public sentiment by statute.

## LITERATURE.

### FATHER YORKE'S TEXT-BOOKS OF RELIGION.

Text-Books of Religion. First Grade, 32 pages, 3d ed.; Second Grade, 64 pages, 3d ed.; Third Grade, 123 pages, 2d ed. By the Rev. P. C. Yorke. Text-Book Co., San Francisco.

This series of text-books is unique in more than one way. The language is beautiful, the make-up—printing and illustrations—unsurpassed. The idea of teaching the truths of religion in an all-around way by the words of the catechism and connected lessons from the Bible History, as well as by pictures and hymns, is not a new one. Every good catechist makes use of this method as far as time and circumstances allow, but it is certainly novel to have it carried out in a text-book for the children. And by this very fact these manuals are immensely superior to the unsatisfactory Baltimore Catechism, although the amended text of that Catechism is retained therein—and they are sure to find favor with teachers and pupils alike.

The First Grade teaches the necessary truths and prayers. We find nothing objectionable, though the attitude of the child in prayer (page 22) sitting on his haunches—is hardly a model attitude, and the nude youngsters playing at the side of the boat from which Our Lord is teaching (page 28) can not be said to convey to the children a proper lesson in how to behave during the sermon.

The Second Grade enlarges the circle of truths and gives a fuller explanation of those in the First Grade. The illustrations are splendid.

The Third Grade shall serve to prepare children for their first confession and it will certainly answer its purpose. Yet we note with regret certain vague, not to say wrong, expressions; f. i., in Lesson xvii, No. 3.—"We must keep the Sabbath holy by going to church. But it is not enough to go to church; we must say our prayers and listen to the sermon....It is not right to work on that day or to do anything that would hinder us from keeping it holy." No catechist can be satisfied with such a poor explanation of the Christian's Sunday duties. Lesson xix.: "We should love our companions." Nobody else? "To make others commit a sin is a great sin." Always?

To use the expressions: bad thoughts, bad desires, bad actions, instead of impure thoughts, etc., is certainly not accurate. There are other bad thoughts, desires, and actions besides those of impurity.

On page 119, "When we assist at mass, we assist at the death of Our Lord," is a misleading sentence.

Too little is said about prayer, 11 lines in a book of 128 pages is not enough. The illustrations are not as good as in the preceding grades. Famous life-size paintings crowded with figures look more like caricatures when reduced to a 3x5 size. Thus the Crucifixion group and Christ before Pilate have become rather poor. Some other pictures have too much of the nude (see pages 20, 116, and 120.) To represent Our Lord with a towel around His loins, in two inches of water at His baptism, having a decollete woman at His side (p. 98) is rather bad taste, to put it mildly.

We hope Father Yorke will continue improving and correcting the text and replacing the few objectionable pictures by better ones, so that we may give unstinted praise to future editions.

J. F. MEIFUSS.

## EDUCATION.

### ELEMENTARY COURSES IN AGRICULTURE IN THE ILLINOIS PUBLIC SCHOOLS.

Elementary courses in agriculture are to be introduced into the public schools of Illinois at the beginning of the next school year. With the primary purpose of interesting country boys in what may be their life-work, the course will be adapted especially to the country schools, but it will be introduced into town and city classes in a modified form.

One hope of those who have been instrumental in securing the adoption of the study is that it may tend to stem the tide of migration of the boys from the country to the city. The aim of the course will be to make work interesting to the boy who is to be a farmer, and to give him a knowledge of surroundings which will remove his labor from the commonplace and open up to him possibilities for as great development as can be found in a city. As time advances, the scope of the study will be broadened, so that finally the public schools of the State will offer almost as good a course in agriculture as the short courses in farming at the State University.

We wonder what the next fad will be?

A. P.

### VERTICAL WRITING.

The New York Board of School Superintendents, according to a report in the *Inter Ocean* (June 24th), has arrived at the conclusion that a grave mistake was made in introducing into the school the vertical system of writing. Now the children in the majority of the schools will be taught to forget what they learned about penmanship, the Board having adopted a resolution that the system of writing having a slant is the best system, and the adoption of such a system in all the schools and departments of Manhattan would greatly improve the writing of the pupils and at the same time would lessen the difficulties of instruction.

"After investigation," said Superintendent Jasper, "we found that business people were opposed to employing persons who had been taught to write by the vertical system. It is good enough for use in libraries, but not in commercial life. It was a fad that got into our schools, like many other fads that have crept in. I'm strongly opposed to all of these fads."

This opinion is not shared by all educators.

J. W.

## A PARENTAL SCHOOL IN CHICAGO.

We see from the Chicago *Record* (June 19th) that the Board of Education has decided to erect this year a parental school, for which an appropriation of $200,000 has been made by the City Council.

Parental school is a newfangled term for a State or city institution for truant school-children. It appears from the *Record's* statement that the Chicago school is to be located between Ravenswood and Summerdale, where plenty of free air and outdoor exercise can be had, and that it is to be conducted on the "cottage plan," "without visible means of restraint," by "remedial and constructive, not punitive or merely restrictive methods."

All of which sounds quite impressive; but we shall await the results of the experiment before sharing in the *Record's* evident enthusiasm. The very fact that such a school is necessary will appear to many as a *reductio ad absurdum* of the popular system of State education. A. P.

§ We see from a statement in the Cologne *Volkszeitung* (No. 552) that the Catholic University of Fribourg, Switzerland, had during the last (winter) semester, 317 immatriculated students and 65 "hearers," a slight gain over the preceding term. The preparations for the establishment of the medical faculty are progressing very slowly. The University is recommended especially to those who wish to devote themselves to the study of the modern languages, though it is to be regretted that there is not yet established a chair for the English language and literature. The faculty numbers at present fifty-six professors, eleven of them members of the Dominican Order.

§ The University of Birmingham, which received its charter of incorporation on the last day of May, differs in some important respects from the other English universities. The most striking innovation is the attempt to grapple with the problem of commercial education by placing side by side with the faculties of Science, Arts, and Medicine, a Faculty of Commerce. With the view of preventing the University from degenerating into a mere teaching and examining machine, provision is made in the charter that it "shall further original research in all its branches." Another provision, which bears a truly mediaeval character, is that by which the "Guild of Undergraduates" will elect three members to the supreme governing body. Power is given to admit women to the medical as to the other faculties, and to seats on the governing bodies.

§ The *Sacred Heart Review* (June 30th) learns from its special correspondent in Cuba that, in compliance with a request of Bishop Sobarretti, three priests will accompany the Cuban teachers to Boston, to look after their spiritual welfare. Unfortunately, none of the three speak English, though one has an Irish name—Powers.

* Some German-American Catholic papers have reproduced from the Cologne *Volkszeitung* a highly colored account of a scandalous *rencontre* alleged to have taken place in St. Peter's Cathedral in Rome between French and German pilgrims. The *Osservatore Romano* (No. 132) declares that the incident was "absolutely insignificant and does not deserve to be raised to the dignity of an international question."

# THE STAGE.

## SOME CATHOLIC PLAYS.

"Anima." A drama in three acts. By a Sister of the Holy Cross. For female characters only. *Ave Maria* Press.

"If I Were a King." A drama in four acts. For male characters only. *Ave Maria* Press.

"Anima" is a pyschological play intended to show the conversion of the soul from the creatures to the Creator. It is too 'cute for the dull and too dull for the 'cute.

"If I Were a King" is a pure and interesting play. The plot is well laid and can not fail to hold the attention of an audience to the end. Filing and rounding here and there in words and sentences would not be out of place. Especially the final sentence is rather lame after such a happy denouement.

* * *

Since our criticism of "The Prodigal Law Student" we have learned from an esteemed contributor to The Review that the author, the same who wrote the forementioned pieces, said: "The criticism of 'The Prodigal Law Student' is not to be wondered at. As to the duel—after all the grim thought of it—there is the moral: As a man lives, so shall he die. I am not responsible for the plot nor for the change....."

We are glad to hear that the author is not to blame; but some one certainly is. "The Prodigal Law Student" is no play for the Catholic stage, despite its moralizing tone.

J. F. Meifuss.

* A preacher once tested the effect of hard times upon his congregation by remarking at the close of his sermon: "Let everybody in this house who pays his debts stand up." Instantly every man, woman, and child, with one exception rose to their feet. He seated the crowd and said: "Let every man who is not paying his debts stand up." The exception noted, a careworn hungry individual, clothed in his last summer suit, slowly assumed a perpendicular position and leaned upon the back of the seat in front of him. "How is it, my friend, that you are the only man in the congregation who is unable to meet his obligations?"—"I publish a newspaper," he meekly replied, "and my brethren here are my subscribers and"—"Let us pray!" exclaimed the minister.

Boston Lady: "If you will split that pile of wood, I will give you a sandwich."

Tramp: "Madame, I never split anything, not even infinitives."

Boston Lady: "Oh, you lovely man! Come in and have tea with me."


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